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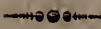
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BRIEF HISTORY

OF THE

BURMAN MISSION.



In the deserts let me labor,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell!
Let me hasten
Far in heathen lands to dwell.

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IN THE UNITED STATES.

APPEAL FROM THE MISSIONARIES IN BURMAH.

It is with no common emotions that we present the following appeal to the churches, from the pen of Mr. Judson. It has touched our hearts. It *cannot*—it *must not* be in vain. O brethren, if we have ears, we *must* hear. If we have eyes, they *must* weep. If we have hearts, they *must* feel. If we have decision, we *must* resolve. Ye redeemed by the blood of Christ, listen—and *act*. Ye ministers, kindle up and cherish the missionary flame in the souls committed to your charge. Ye young men, tell us, tell your own consciences, tell that Saviour whose service you have chosen, why this appeal should not find a response in your hearts and on your tongues. How can the perishing heathen believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach, except they *go*?—*Am. Bap. Magazine.*

MAULMEIN, June 4th, 1832.

Respected Fathers and Brethren: We are in distress. We see thousands perishing around us. We see mission stations opening on every side: the fields growing whiter every day; and no laborers to reap the harvest. We want instantly to send aid to the Tavoy station, where Br. Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthful town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bangkok, at once a port for ships and the seat of imperial government? We want instantly to despatch one of our number to Bangkok. One? There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading down to Bangkok; there are many Karens at Yah-heing. The Christian religion is creeping that way, by means of our Karen disciples. North of Yah-heing and the Thoug-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. Moungh Shway-bwen, one of our disciples, formerly with Br. Boardman at Tavoy, is a nephew of the prince, or deputy prince of that country, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central na-

BRIEF HISTORY

OF THE

AMERICAN BAPTIST MISSION

IN BURMAH.

IN the month of February, 1812, five young men, who had formerly been fellow-students at Andover, sailed from this country to commence a foreign mission under the patronage of the American Board of Commissioners for Foreign Missions. It was owing to their urgent solicitations and moving appeals, that the churches were aroused, and this first Board of Missions constituted. They sailed for Calcutta with instructions to proceed to Burmah, if it were judged practicable to establish a mission there; and as they were the earliest missionaries from this land, they would of course hasten at once to Serampore, to obtain the sympathies and advice of the venerable men who had so long been laboring in the field. Mr. Judson, who was one of the company, reflected during the voyage, that the Serampore brethren were Baptists; and supposed very naturally, that he might be called, while sharing their hospitalities, to defend the Pedobaptist opinions which he professed. Such anticipations led him to a careful re-examination of the grounds of his faith, and, eventually, to a thorough change in his views. After a very serious and reluctant struggle, Mrs. Judson was compelled by a consciousness of right, and the clear demonstrations of the New Testament, to join her husband. Accordingly, they were both baptized and admitted to the church at Calcutta, September 6th, 1812. Mr. Rice who had sailed in another ship and arrived somewhat later, was the subject, without the slightest concert, of a similar change of feelings, and was baptized in November. This event led naturally to a dissolution of the connexion of Messrs. Judson and Rice with the Board under whose patronage they went out, and threw them upon their own re-

sources, or the event of some new arrangements at home. A spirit of opposition to their enterprize, which manifested itself at Calcutta, and the peremptory refusal of the East India Company to suffer their continuance within their dominions, led the missionaries to embark for the Isle of France. While at this place, Messrs. Judson and Rice thought it expedient that the latter should return at once to this country, and endeavor to awaken a spirit of missions among the Baptist churches.

He accordingly sailed in March, 1813, and was welcomed on his arrival in the United States, with great cordiality and affection. He was soon instrumental in awakening an extensive missionary feeling, and a large number of missionary societies were originated in various parts of the country; and in April, 1814, the BAPTIST GENERAL CONVENTION was formed in Philadelphia.

The will of Providence was, perhaps, never more distinctly intelligible, than in the circumstances which led to the establishment of the American Baptist mission in the Burman empire. Mr. Judson received no encouragement in respect to the station, from his friends at Serampore. The ground had already been tried. But such were the obstructions, resulting from a barbarous nation of idolaters, a despotic government, where change of religion in a native would be visited with death, and a language of difficult acquisition, that all former attempts had failed. The missionaries, few in number, who had been deputed by the Serampore brethren to go thither, had left in discouragement, and gone to other fields. Not a native had listened to the word of eternal life. Of the good seed of the kingdom, none had been sown. After long deliberation as to the course which they should pursue in their present embarrassing and unforeseen condition, Mr. and Mrs. Judson resolved to attempt a mission at Penang or Prince of Wales' Island, situated on the coast of Malacca, and inhabited by Malays. As no passage to that island could be obtained from the Isle of France, they sailed for Madras in May, 1813, with the hope of obtaining a passage thence to Penang. But here

they were disappointed. No passage to that place could be procured. Fearful that the English government in Bengal, would, on learning their arrival, send them to England, they resolved, after a stay at Madras of a few days, to take passage in a vessel bound to Rangoon. Thus by a wonderful series of providential occurrences, they were impelled, contrary to their expectations and plans, to the Burman empire; and, amid hazard and discouragement, Mr. Judson resolved, in the name of God, there to set up the Christian banner.

RANGOON.

Mr. Judson arrived at Rangoon in July, 1813. On his arrival, he found a mission-house, occupied by the family of Mr. Felix Carey, which now became his home. Mr. C. soon left the station for an office under government; and thus the mission was abandoned into the hands of the American Baptist Board.

In October, 1816, Mr. and Mrs. Hough joined the mission family at Rangoon, having left the United States the preceding December.

In March, 1817, four years after the commencement of the mission, the first *inquirer* presented himself to Mr. Judson. His appearance and manners excited high hopes; and, at the close of his first visit, the mission family felt, that there was reason to thank God and take courage.

In September, 1818, Messrs. Colman and Wheelock, who had sailed from Boston in November, 1817, were added to the mission family at Rangoon. Mr. Judson had already completed the translation of the gospel by Matthew, and a zayat was built for religious worship, where he sat from day to day, to converse with all who came, on the things of the kingdom. The zayat was erected on a road, lined on both sides with pagodas; and hence called *Pagoda-Road*.

On the 27th of June, 1819, the first baptism occurred in the Burman empire. Moungh Nau, the subject of it, gave a most satisfactory and interesting account of his mental exercises, and was admitted, with an unspeakably joyful welcome, to baptism and the church.

This first baptism seemed like the first fruits of a revival. The number of inquirers began to multiply, and at some meetings, especially of the females, the Holy Spirit was evidently present. On the 7th of November following, two more converts were baptized. Individuals of rank and eminence were becoming zealous inquirers, and the holiest anticipations of the missionaries seemed on the point of being realized. But such was their success, that the fame of their operations could not be kept from the ears of the emperor. Fearing the worst temporal consequences, praying for divine guidance, and pursuing what seemed to be the only course expedient, Messrs. Judson and Colman left Rangoon for Ava, the capital of the country, to seek the imperial favor and toleration, and safety for the baptized Burmans. Their petition, however, was disregarded, their hopes were blighted, and they returned to tell the sad tidings to their converts. They had previously arranged that Mr. Colman should go to Chittagong, a place under British protection, so that in case of the worst, all the missionaries might find there an asylum from persecution. They expected, when they disclosed their ill success to the disciples, that they would be filled with apprehensions, and perhaps be ready to renounce their Christian profession. But, on the contrary, they remained steadfast in the faith, and seemed willing that the will of the Lord should be done. "Only stay with us," they exclaimed, "till there are ten converts; then one can teach the rest; and the emperor himself will not be able to destroy the new religion."

Mr. Colman shortly after went to Chittagong. Mr. Wheelock, whose health soon failed, died on his passage to Bengal, whither he was going for medical aid. Mr. Hough was at Serampore, superintending the printing of a Burman tract. Mrs. Judson's health had become so impaired, that a voyage to Calcutta became indispensable. And so feeble was she before the time for her departure arrived, that Mr. Judson felt it necessary that he should accompany her. Thus the station must be left awhile without a missionary—the dependant sheep, led by no earthly shepherd.

But through the tender mercy of God, before the ship could get away, seven more Burmans gave satisfactory evidence of a change of heart, and applied for baptism. They were accepted by the church, and added to the little band of believers ; so that the proposed *ten* was now filled.

While at Calcutta, Mrs. Judson's health gradually recovered, and she returned to Rangoon with her husband, in January, 1821. Soon after their return, another convert was baptized, Mounng Ing, who is now a native pastor. During the absence of the missionaries, he had been endeavoring to spread among his friends the knowledge of a crucified Saviour.

In November, 1821, Dr. Price, with his family, arrived to join the mission. Just as he landed, Mrs. Judson, in consequence of returning illness, was forced to leave all the endearments of that land of her affections, and return to America. She proceeded by the way of England. Having visited different sections of this country, and spent the winter at Baltimore, where she prepared for the press a history of the Burman mission, her health was so far recovered that she was able to return to Rangoon the following summer. After being instrumental in thus enlisting many affections in the Burman mission, both at home and in England, she sailed again for India. She was accompanied in her return by Mr. and Mrs. Wade, who were appointed to join the station at Rangoon. They sailed from Boston in June, and arrived at Calcutta, October 19th ; soon after which they sailed for their final destination.

Ava. As the history of the station at Ava forms a kind of episode in the history of that at Rangoon, this seems to be the fittest place for its introduction. Soon after the arrival of Dr. Price, intelligence of his medical skill was conveyed to the capital. He was immediately summoned to wait on the emperor. Hoping that a favorable opportunity might now open for the introduction of the gospel into the heart of the realm, Mr. Judson resolved to accompany the Doctor. Government-boats were furnished at the public expense, and they were received with respect and kind-

ness. Upon their arrival, Dr. Price was authorized to build himself a house, where he might live on terms of familiarity with the public officers, and in the enjoyment of perfect toleration. Until the country was thrown into a state of commotion, he was able indirectly to advance the objects of his mission. His medical skill rendered him an object of favor and respect, and it was fondly hoped, that, in this golden* city, the grand point of attraction to the Burman empire, the church of Christ was about to be established on a basis which could not be shaken.

But events were destined soon to occur, which nipped the hopes of Christians in the bud. A war between the British and Burmese governments commenced about this period, which rendered the missionaries objects of suspicion and ill will. Because their language was the same, and their pecuniary affairs were transacted through British agents, they were imagined to be spies for England. As the armies of the East India Company advanced from town to town, Messrs. Judson and Price were seized and imprisoned, and treated with the utmost severity. For a year and seven months, they were held in confinement; often driven by savage persecutors from prison to prison; immured in the death-prison, and saved from a violent death only by the interposition of a friendly Governor, and the constant intercessions of Mrs. Judson.

A few passages are extracted from Mrs. Judson's narrative of the scenes through which the missionaries passed during the war.†

“On the 8th of June, just as we were preparing for dinner, in rushed an officer, holding a black book,

* When anything belonging to the emperor is mentioned, the epithet “golden” is attached to it. When he is said to have heard anything, “it has reached the golden ears;” a person admitted to his presence “has been at the golden feet;” the perfume of roses is described as grateful to “the golden nose.”

† For a detailed account of these events, the reader is referred to the Memoir of Mrs. Judson, where will be found an extended history of appalling sufferings, every sentence of which possesses the most intense and thrilling interest.

with a dozen Burmans, accompanied by *one*, whom, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the King,' said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; 'Stay, (said I,) I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighborhood had collected—the little Burman children were screaming and crying—the Bengalee servants stood in amazement at the indignities offered their master—and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; but he spurned my offers, and immediately departed. I gave the money, however, to Moug Ing to follow after, and make some further attempt to mitigate the torture of Mr. Judson; but instead of relieving their prisoner, when a few rods from the house, the unfeeling wretches again threw him on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The officer and his gang proceeded on to the court-house, where the Governor of the city and officers were collected, one of whom read the order of the King, to commit Mr. Judson to the death-prison into which he was soon hurled, the door closed—and Moug Ing saw no more. What a night was now before me! I retired into my room, and endeavored to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called me to come out, and submit to his examination.

I did so, and he inquired very minutely of everything I knew ; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

“ It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down, and seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

“ The next morning, I sent Moug Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned with the intelligence that Mr. Judson, and all the white foreigners, were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case ; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the King's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—She ‘ did not understand it, ’—which was a polite refusal to interfere ; though I afterwards ascertained that she had an anxious desire to assist us, but dared not on account of the Queen. The day dragged heavily away, and another dreadful night was before me. I endeavored to soften the feelings of the guard, by giving them tea and segars for the night ; so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of

your brother being stretched on the bare floor in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

“On the third day, I sent a message to the Governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards, to permit my going into town. The Governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the means. The officer, who proved to be one of the city writers, and whose countenance at the first glance presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavored, to convince me, that myself, as well as the prisoners, was entirely at his disposal—that our future comfort must depend on my liberality in regard to presents—and that these must be made in a private way, and unknown to any officer in the government! What must I do, said I, to obtain a mitigation of the present sufferings of the two teachers? ‘Pay to me,’ said he, ‘two hundred tickals, (about a hundred dollars,) two pieces of fine cloth, and two pieces of handkerchiefs.’ I had taken money with me in the morning, our house being two miles from the prison—I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for sometime, but fearing to lose the sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

“I then procured an order from the Governor for my admittance into prison; but the sensations produced by meeting your brother in that *wretched, horrid* situation, and the affecting scene which ensued, &c.

will not attempt to describe. Mr Judson crawled to the door of the prison—for I was not allowed to enter—gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the Governor for my admittance; they again harshly repeated, ‘Depart, or we will pull you out.’ The same evening, the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days.”

Mrs. Judson was now continually annoyed and terrified by the movements of government and petty officers; the mission-house was searched by official order, and its contents confiscated, though not all removed. For several succeeding months, she was unwearied in her efforts to procure the release of her husband and Dr. Price, to supply them with food, to effect a mitigation of their sufferings, or a reprieve from immediate execution. The birth of a daughter during this distracting period, adds an interest to the events which needs no comment.

“During these seven months, the continual extortions and oppressions to which your brother, and the other white prisoners were subject, are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times, an order would be issued that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food, without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk, in returning to the house. O how many, many times, have I returned from that dreary prison at nine o’clock at night, solitary and worn out with fatigue and anxiety, and endeavored to

invent some new scheme for the release of the prisoners. Sometimes, for a moment or two, my thoughts would glance toward America, and my beloved friends there—but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

“You, my dear brother, can judge from the above circumstances, how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should, of course, become a slave, and languish out a miserable, though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion, in these trying circumstances, were neither ‘few nor small.’ It taught me to look beyond this world, to that rest, that peaceful, happy rest, where Jesus reigns, and oppression never enters.

Sometimes Mrs. J. procured for the prisoners a partial relief, but it was only temporary, and then some fresh instance of oppression would occur, renewing her most fearful apprehensions. Such an instance is narrated below. She had been permitted to make for Mr. J. a little bamboo room in the prison enclosures, where he was allowed to spend portions of his time, and she could occasionally sit with him. One morning he “sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.

“I was determined to see the Governor, and know the cause of this additional oppression; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and, as I entered, looked up without speaking, but exhibited a mixture of shame and af-

fecting anger in his countenance. I began by saying, Your Lordship has hitherto treated us with the kindness of a father. Our obligations to you are very great. We have looked to you for protection from oppression and cruelty. You have in many instances mitigated the sufferings of those unfortunate, though innocent beings committed to your charge. You have promised me particularly, that you would stand by me to the last, and though you should receive an order from the king, you would not put Mr. J. to death. What crime has he committed to deserve such additional punishment? The old man's hard heart was melted, for he wept like a child. 'I pity you, Tsa-yar-ga-dau, (a name by which he always called me) I knew you would make me feel; I therefore forbade your application. But you must believe me when I say, I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is, to put them out of sight. I will now tell you (continued he) what I have never told you before, that three times I have received intimations from the Queen's brother, to assassinate all the white prisoners privately; but I would not do it. And I now repeat it, though I execute all the others, I will never execute your husband. But I cannot release him from his present confinement, and you must not ask it.' I had never seen him manifest so much feeling, or so resolute in denying me a favor; which circumstance was an additional reason for thinking dreadful scenes were before us.

"The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in one room, without a breath of air, excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the Governor, offering him money, which he refused,

but all that I gained, was permission for the foreigners to eat their food outside, and this continued but a short time.

“After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long, unless removed from that noisome place. The Governor, being worn out with my entreaties, at length gave me the order in an official form, to take Mr. J. out of the large prison, and place him in a more comfortable situation; and also gave orders to the head jailer, to allow me to go in and out, all times of the day, to administer medicines, &c. I now felt happy indeed, and had Mr. J. instantly removed into a little bamboo hovel, so low that neither of us could stand upright—but a palace in comparison with the place he had left.”

Again she says, “I used to carry Mr. J.’s food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr. Judson’s breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual, when the Governor in great haste sent for me. I promised him to return as soon as I had ascertained the Governor’s will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the Governor informed me that he only wished to consult me about his watch; and seemed unusually pleasant and conversable. I found afterwards that his only object was to detain me until the dreadful scene about to take place in the prison, was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance, informed me that all the white prisoners were carried away.”

After several hours of agonizing suspense, she learned their destination, and resolved to follow them. The Governor, who commiserated her condition, said to her, “‘You can do nothing more for your husband, *take care of yourself.*’ With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several

days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death, no preparation of your brother's food, no expectation of meeting him at the usual dinner hour, all my employment, all my occupations seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed."

After a distressing ride the next day, with her infant in her arms, she reached "that never to be forgotten place, Oung-pen-la." There she found the white prisoners; but it were vain to attempt a sketch of the agonies under which they had been goaded thither by iron-hearted monsters. For these particulars, as well as a narrative of a six months' residence at that place, the reader is referred to Mrs. Judson's Memoir. Her own personal, bodily distresses were seemingly beyond human endurance; for amidst privations, toils, and dangers, she was seized with an illness which continued more than two months, during which, a Bengalee male servant was the only attendant for herself, her sick child, and Mr. J., who was likewise ill in prison. At length, the Burmese government, alarmed by the rapid approach of the English army toward the "golden city," sent an order for Mr. J.'s release and instant removal to the camp, that he might negotiate a peace. This, after considerable delay, was effected; and one condition of it being an immediate discharge of all the foreigners held in confinement by his Burman Majesty, the missionaries were set at liberty, and placed under British protection.

One additional fact illustrative of the savage spirit by which those were actuated, on whose tender mercies the missionaries were dependent, and exhibiting the protecting care of an over-ruling Providence, must not be omitted.

Sometime after their arrival at Oung-pen-la, they learned that the white foreigners had been sent there for the express purpose of being sacrificed. An officer who had just come into favor with the Emperor, had ordered this, and it was only delayed that he might be present to witness the horrid scene. But while he was preparing an army to march against the English, he was suspected of high treason, and instantly executed, without the least examination.

Missionary efforts throughout the country were suspended for a long and gloomy period; and if the God of missions were not the wise and glorious governor of the universe, accomplishing his own purposes in the most mysterious ways, this might have seemed the death-blow of our efforts in that region. After the war, Dr. Price remained at Ava. Here he had under his instruction the sons of some of the highest officers of government. His journals narrate several interesting conversations with the young princes. He lectured to them on various branches of natural philosophy, and intermingled and deduced arguments and reasons for the religion of the Bible. But in the midst of his usefulness, God saw fit to take him from the service of earth to the purer and holier services of heaven. He died, near Ava, in February, 1828. The station was not resumed till April, 1833, when Rev. E. Kincaid left Rangoon for that place.

At the commencement of the war, Messrs. Wade and Hough, the only missionaries at Rangoon, were ordered to execution; and their lives were saved only by the cowardice of their Burman oppressors. When they were liberated by the advance of the British army, they sailed immediately for Calcutta, to await the course of events. During this interval in their work, Mr. Wade superintended the printing of a Burman dictionary, prepared chiefly by Mr. Judson; and thus accomplished an invaluable service for future missionaries.

After an absence of two years and three months, the missionaries returned to Rangoon. Some of the disciples were dead; and of some, no news could be obtained. A few were anxiously waiting to know the

plans of their spiritual leaders, designing wherever they should go, to go with them. None, it is believed, had apostatized from the steadfastness of their faith.

In consequence of the arrangements of the British government, it was thought proper to leave the station at Rangoon for a while, and establish one in its stead at Amherst, to which a large proportion of the population had removed. It was supposed this town would become the capital of the Company's possessions gained by the war. Schools were here established, which began to give much encouragement—especially the school for girls, under the care of Mrs. Wade. But the British garrison was eventually removed to Maulmein, and the town of Amherst suffered to decay. The population gradually retired, and finally, the missionaries also—regretting the change most of all, because it removed them from the place where rest the ashes of Mrs. Judson, and from which, in October, 1826, her spirit ascended to the Redeemer.

Mr. Judson, at the time of her death, was at Ava, whither he had accompanied an Embassy from the English Government. He thus writes of Mrs. J's. death to her mother :

“I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health, comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of missionary labor opening under the auspices of British protection. It affords me some comfort, that she not only consented to my leaving her, for the purpose of joining the present embassy to Ava, but uniformly gave her advice in favor of the measure, whenever I hesitated concerning my duty. Accordingly, I left her. After my arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter Maria.”

After mentioning a letter from the English Superintendent at Amherst, which, though it spoke of Mrs. Judson's being slightly ill, was yet of such a tenor as to make his “mind quite at ease, both as it regarded

the mother and the child," he says :—"My next communication was a letter with a black seal, handed me by a person, saying he was sorry to inform me of the death of the child. I know not whether this was a mistake on his part, or kindly intended to prepare my mind for the real intelligence. I went into my room, and opened the letter with feelings of gratitude and joy, that at any rate the mother was spared. It was from Mr. B——, Assistant Superintendent of Amherst, dated the 26th of October, and began thus :

"My dear Sir, to one who has suffered so much, and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum up the unhappy tidings in a few words—*Mrs. Judson is no more.*'

"At intervals, I got through with the dreadful letter—"

The subjoined particulars, are from a subsequent letter to the same person, after his return to Amherst.

"I have been on a visit to the physician who attended her in her illness. I am now convinced that everything possible was done; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. He says, that from the first attack of the fever, she was persuaded she should not recover; but that her mind was uniformly tranquil and happy in the prospect of death. She only expressed occasional regret at leaving her child, the native Christians, and the schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, 'I feel quite well, only very weak.' These were her last words.

"The doctor is decidedly of opinion that the fatal termination of the fever is to be ascribed to the weakness of her constitution, occasioned by severe privations and long protracted sufferings which she endured at Ava. Oh, with what meekness, patience, magnanimity, and Christian fortitude, she bore those suffer-

ings! And can I wish they had been less? Can I sacrilegiously wish to rob her crown of a single gem?"

Moung Thah-a, a native convert, commenced preaching at Rangoon, after the war, and several persons were converted. The missionaries at Maulmein were so well satisfied with his character and qualifications, that they ordained him, in January, 1829, pastor of the Rangoon native church. His success has been very pleasing. During the year 1831, seven new converts were baptized, and the state of religion became more interesting. On the arrival of Mr. J. T. Jones, in Feb. 1831, the station was again taken under the charge of our missionaries, and the native preachers labored under their direction. Mr. Jones or Mr. Judson, for a considerable time, supplied the station, and gave away daily a large amount of tracts.

The effects already produced, and which, with the blessing of God, are likely to follow a free circulation of these and corresponding publications, may be imagined from the following facts, selected from many reported in the journals of the missionaries. Mr. Kincaid says, June 28, 1832, "Within this immediate district, there are many inquirers; and for four weeks, I have had many visitors from the interior of the country. By these individuals, I learn that in many places, there is considerable excitement about the new religion, and that this excitement has been produced by reading the tracts and portions of the Scripture, which have been carried away by persons visiting this city. One person from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says he knows many there, who are convinced that this is the true religion. Some time since, Moung En visited Pegu and a number of the villages in the district, preaching and distributing tracts. He related that many listened and some disputed. An inquirer from Pantenau, three or four days,

distance, called on me. He has read the 'View of the Christian Religion' and the 'Golden Balance,' and gives some evidence of a saving change."

"In Rangoon," says Mr. Jones, "the native teacher who goes about the city from day to day, stated that the number of those who believe in the Eternal God and secretly pray to him, is not small. Through fear of their rulers, they are not yet prepared openly to avow their attachment to the truth. They make no offerings to the priests, nor prostrate themselves at the pagodas; which nevertheless, they occasionally visit, to avoid the reproach of their acquaintances."

Even the Viceroy, for a time, seemed no way opposed to the operations of the brethren. Two of them called on him, and were received with distinguished kindness. They presented the Catechism of Geography and Astronomy, the Chronological Table, and a map of the world prepared in Burman, which he examined with lively interest, and asked many questions. "The remarks which he made concerning different places and the Christian Religion," says Mr. Wade, "evinced the knowledge he had obtained of these subjects, and proved that he had read much in the books which have been circulated among the people." The missionaries, however, do not place an undue estimate on this branch of labor, nor propose for a moment to make a substitute of it, for preaching the gospel. The number of the church up to the latest date (1833) is forty-two.

MAULMEIN.

When the town of Amherst was abandoned, the British soldiers and a large number of natives removed to this place. Mr. and Mrs. Boardman, who sailed from America in July, 1825, established themselves here in the summer of 1827, and remained for a while alone. Several persons listened with attention, and a flourishing school was commenced for boys. The school for girls at Amherst had excited so much interest, that eleven of them—more than half—removed thence to Maulmein. Among the members of this

school was Mee-Shway-ee, whose memoir has been published in this country,* and deserves a place among the most precious of our monuments of juvenile piety.

As Maulmein is the station of the British soldiery, it has become also the most prominent point of the operations of the mission. It is marked in missionary history, as a heathen town, which has been blessed with a revival of religion. The female school has been particularly distinguished; and a number of the scholars have been baptized. The whole number of baptisms, from January, 1828, to March, 1830, was sixty-two. During the year 1831, one hundred and thirty-six persons were baptized at this station.

The revival at Maulmein was largely shared by the British soldiers. They presented so interesting a field of labor, that Mr. Kincaid, on his arrival in November, 1830, assumed the task of preaching to them, and afterwards became the pastor of the church in the army. It was thought expedient to make this band of believers a separate church from the native converts. Before the detachment left the place, the church numbered one hundred and thirteen members; eighty-nine of whom were added during the year 1831.

In the region around Maulmein are several villages of Karens—a people who will be more particularly noticed under the next head. In an excursion of six weeks among them early in 1832, Mr. Judson baptized twenty-five converts. During the year embraced in the Report of the Board for 1833, sixty-six were admitted by baptism—bringing up the number of the Karen church attached to this station to seventy-seven. Eight were also added to the native church at Maulmein. The total number of members in the three churches at this place, in 1833, was four hundred and six.

This is the seat of the printing-establishment, where Messrs. Bennett, Cutter and Hancock assiduously labor to prepare tracts and portions of scripture for distribution. This is also Mr. Judson's principal residence, where he is devoting himself to the completion

* This interesting Memoir is No. 70 in the series of tracts published by the Baptist General Tract Society.

of his translation of the Bible. It is hoped it will be finished in May, 1834. An account of the employment of the press will be given in a subsequent page, under the head PRINTING.

TAVOY—KARENS.

By recommendation of the Board, and the advice of the brethren at Maulmein, Mr. and Mrs. Boardman commenced a station at Tavoy, in April, 1828. They were accompanied by two native Christians, of whom one was a Karen, approved by the church, but not baptized, till his arrival at Tavoy.

Mr. B. had no sooner arrived, than information was brought him of the Karens, a race of people who reside at some distance from Tavoy. He was assured that they would embrace the Christian religion, and invited to visit them. Their language differs from the Burman. In some of their characteristics, they resemble the North American Indians.

The Karens have now become the chief attraction at Tavoy. When Mr. Boardman visited them, he found them an exceedingly honest and devout people. They had among them a sorcerer or priest who had in his possession a book, to which they all paid religious worship. It was left among them some years previous by an individual, who enjoined upon them several superstitious observances, and this among the rest. It had been for twelve years, the chief object of their curiosity to find out the contents of this book. On hearing of the arrival of Mr. B. at Tavoy, they supposed he must be the teacher, a belief in whose coming had been the chief article of their creed, and who, they expected, could explain the book. Too impatient to wait till the rains were over, and Mr. B. could go to them, they sent a deputation to him, a distance of three days' journey, with the sorcerer and his book at their head. After unwrapping it in Mr. B.'s presence, with great veneration, they presented it to him. It was an English prayer book. He immediately told them it was a good book—that they must worship not the book itself, but the God of whom it spoke. Through the Karen Christian, who accompanied him from Maulmein, he was able to converse

much with them on religious things. They listened with great interest, and urged him to visit them, which he did as soon as was practicable.

This incident has led to the developement of the most encouraging, important, and laborious branch of the Burman mission. Several visits have been made among the Karens, which have been invariably marked by a happy issue, and an astonishing spirit of inquiry has been awakened among them.

A church was soon formed at Tavoy, consisting of ten members, of whom seven were Karens, and one the head man of a village.

When the station was assuming an air of the highest interest, the intense labors of Mr. and Mrs. B. had so impaired their health, that they were obliged to leave, for a while, and retire to Maulmein. But the Karen converts, in the mean while, were not inactive. "Their manner," says Mrs. Boardman, "has been such as to remind us forcibly of what we read respecting the Apostles and primitive Christians. The chief, Mounng So, and Mounng Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers." Such a course of means, steadily pursued, served to water the seed sown, and cause it to vegetate and spring up, and bear the harvest which Mr. B. on his return, was allowed to gather in.

It was not till December, 1830, after an absence of seven months, that he resumed his labors, and then under the pressure of great weakness. He took with him Ko-Ing, an ordained preacher, and Ko-Thah-byoo. No sooner had he reached Tavoy, than his faithful Karens gathered about him from the country, bringing with them many who gave evidence of true conversion to God, and wished for baptism. Successive days were spent in a scrupulous examination of the candidates, and in the course of six weeks the best satisfaction was obtained of twenty-three, who were admitted to the rite. While Mr. B. was filled with joy in beholding such trophies of redeeming love, in-

telligence was brought, that a far greater number in remote villages, which he had formerly visited, had obtained like precious faith, and were desirous to give the same proof of their attachment to Christ, but were unable to come to town. On receiving this information, together with an urgent request that he would without delay come to them, he consented, though he was at the time so exhausted by sickness as to be unable to ride or walk. A zayat was prepared for him at a distance of three days' journey, and everything was made ready for him to commence the undertaking. It was at this juncture, so interesting and important, that Mr. Mason arrived. Nothing could be more in time, if we consider all the circumstances which followed.—Nothing could be more refreshing to Mr. Boardman than the countenance of a brother, sinking as he was under accumulated weakness, and with so great a work just before him—a brother with whom he might intrust those sheep in the wilderness, for whom he had cherished so great solicitude, and from whom it was plain he must soon be taken.

Mr. Mason, on first seeing the emaciated form of Mr. Boardman, hesitated respecting his contemplated journey; but when he perceived the ardor of his soul, and how much his heart was set on accomplishing the work proposed, he forbore all objections, and resolved to accompany him. On the 31st of January, 1831, they started, Mrs. B. in company, and Mr. B. borne on a cot.

After three days, they reached the place, without any very sensible exhaustion. "During our stay, however," says Mr. Mason, "he so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated—I want to see the work of the Lord go on.' Wednesday morning, it was apparent," says Mr. Mason, "that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return.

Accordingly, a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life." He was so much exhausted that he could scarcely breathe. But his soul was in perfect peace. When the baptism was over, he said 'I feel now that I am done, and am ready to depart, and can say from my heart, Lord, now lettest thou thy servant depart in peace.'

On the second day of his return, it was concluded, with his approbation, to take him in a boat down a stream which was near.

"At about 12 o'clock," says Mrs. B. "the boat was ready, and only a few steps from the house. The Karens carried out Mr. Boardman first—and as the shore was muddy, I was obliged to wait till they could put him into the boat. They then took me immediately to him; but O, what was the agony of my soul when I saw that the hand of death was on him. I spoke to him, but he made no answer, though I fancied that he tried to move his lips. Without a struggle or a sigh, he breathed out his happy spirit into the presence of his Redeemer, with the faithful Karens kneeling around him in prayer."

Mr. Mason returned to Tavoy, and took charge of the station. About forty individuals have since been added to the church—most of them Karens, and residing in nine or ten different villages. The whole number baptized at Tavoy, during the year 1831, was ninety-six.

Early in January, 1832, Mr. Mason set out again for the Karen country, and was absent about two months. Our limits will only allow us to report some of the closing events. After travelling over several very difficult passes in mountains, in pursuit of those who had not heard the gospel, and distributing many tracts, he returned to the well-known village of Moug-So, late in February, when he writes,—"I cry no longer 'the horrors of heathenism,' but the 'blessings of missions!' I date no longer from a heathen land. Heathenism has

fled these banks. I look on fields cultivated by Christians, and see no dwellings but those inhabited by Christian families. When brother Boardman visited this people, three years ago, they were worshipping demons, and in the practice of all the vices connected with universal darkness ; but he preached to them the gospel, ' with the Holy Ghost sent down from heaven ;' and behold, all things have become new !" Here, the converts from the adjacent country gathered around Mr. Mason, and a course of examination for baptism began, which terminated the third day with the admission of twenty-seven. Many of these dated their Christian experience ten or twelve months back, and some even more,—affording to their pious acquaintances and others, the best opportunity of determining the sincerity of their profession.

Mrs. Boardman, says, " most of them live two or three days' journey distant ; but, by their frequent visits to us, over almost impassable mountains, and through deserts, the haunt of the tiger, evince a love for the gospel seldom surpassed. What would the Christians in America think of travelling forty or fifty miles on foot, to hear a sermon and beg a Christian book ? A good Christian woman, who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the company could cut down trees, and lay across the streams for her to get over on ; and sometimes she forded the streams. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us ; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time and in the right way*, that a large company of the best disciples came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong, on every subject ; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month,

and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year."

The Karen disciples manifest a truly missionary spirit. They had heard by report, that some of their kinsmen according to the flesh, dwelt in Siam, who had never heard the name of Jesus. They knew nothing of the purpose of our missionaries to form a station in Siam, nor of Mr. Mason's wish to visit the Siamese Karens. But when he began to make inquiries preparatory to such a tour, he found he was anticipated. Several had already gone to proclaim to them the glad tidings of the gospel.

The spirit of inquiry among the Karens around Tavoy seems not at all diminished. On the contrary, deputations and appeals are often sent from a long distance in the interior, entreating the missionaries to send one of their number to make known to them the way of life.

MERGUI.

In October, 1831, Mr. and Mrs. Wade, by the advice of the brethren, made a visit to Mergui, and tarried little more than five months. On arriving, Mr. W. found the inhabitants were numerous, and made up of Burmans, Chinese, Portuguese, Mussulmans, &c. He was received by Mr. Maingy, the civil commissioner, with kindness, and a place of residence was assigned him; but on commencing his labors, he found few at first who were disposed to hear his message, or receive his books. He took a zayat, which he occupied a part of each day, and received those who called for conversation. He had the satisfaction to perceive an increasing attention on the part of the people, from week to week, and a growing desire for books, till, on some occasions, he gave away from thirty to one hundred and fifty a day. A spirit of inquiry was also awakened, which resulted in the hopeful conversion of several individuals. Early in his visit, he was found by certain Karens from the neighboring jungle, and earnestly solicited to go to them; and having obtained the assistance of Ko-Ing, a native preacher from Tavoy, and Ko-Manpoke, from Maulmein, he

readily consented. He was received by them with all readiness, as other brethren have been in other villages of that interesting people. During his stay of two weeks, multitudes of them heard the gospel, and lasting impressions appeared to be produced on the minds of the principal chief and of some of his adherents. Before leaving Mergui in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism; and, on mature examination, five were admitted. After the administration of the sacred ordinance, the new converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko-Ing appointed to be their pastor.

The efforts of Mrs. Wade during the time, in school teaching, will be reported most satisfactorily in her own language. She says, "When we went to Mergui, not expecting to remain in the place many months, it was not thought expedient to incur the expense of building a school-house; but I found twelve or fourteen girls and women, who were willing to learn to read, with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read, and committed the catechism and short prayers; another had just begun to read; four others, who had before learned, made good proficiency in committing select portions of Scripture, prayers, &c., (three of this number were from sister Boardman's school at Tavoy,) and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is all I was able to do in the way of schools, during our stay at Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the first woman, soon after beginning to learn, appeared serious, attended family worship and daily instructions, and was the first baptized. Two other individuals also gave some evidence of piety, and earnestly requested baptism. But, for the present, it was thought best to defer it.

SCHOOLS.

Feeling the importance of implanting the principles of religion in the minds of children, schools have been regarded by the Board from the beginning as among the most important objects. But the number of laborers in Burmah is so few, and their cares so pressing, that other occupations more strictly connected with *preaching the gospel*, have attracted their attention. Schools, however, have not been neglected, nor have they been useless. Their establishment was a favorite object with Mrs. Judson; and, except at Rangoon, no station has been formed where there was not a school in connexion.

At Ava, Dr. Price instructed the young princes. At Amherst, before the station was relinquished, a female school had already begun to diffuse light and holiness. And it was in Mrs. Wade's female school at Maulmein, that the first openings were visible of that revival, which resulted in the addition of many redeemed sinners to the church of God.

Although the early circumstances of the mission prevented the establishment of a school at Rangoon, at the beginning, yet an attempt has been made. In August, 1831, Mr. Jones took preparatory measures for the instruction of children born in the country, whether wholly or partially of Burman descent. Religion was regarded as a prime object in the system of instruction, and much interest was taken both by the missionaries and the parents of the children, in the two schools of Mr. and Mrs. Jones. On their departure for Siam, the schools fell into the hands of Mr. Kincaid; and we grieve to say, that a letter, dated July 27, 1832, brings information that they had been broken up by the command of the viceroy. Knowledge, however, is the possession of the mind; and when it is once implanted, man cannot take it away. The acquisitions of these few months, carried into all the walks of life and distributed through the country, we trust, will prove to be the good seed of the kingdom, springing up hereafter, and bearing fruit, an hundred fold.

The schools for children at Maulmein, taught chiefly by the missionaries' wives, are increasingly interesting as means of doing good. The Karen school established above Maulmein, on the river, is taught by Moug-Doot, and as he and his wife are both pious, they may be expected to exert the best influence, not only on the children, but on the parents.

There is a school for adults at Maulmein, containing twenty pupils, under the instruction of Moug Tsanloon. In a late excursion among the Karens contiguous to that place, Mr. Judson selected three interesting young men to enter the school, designing to qualify them to read and interpret the Scriptures to their countrymen. Through their influence, the light of knowledge will be carried into the Karen wilds, and the Christians, it is hoped, will thus be enabled to advance the more rapidly in holy attainments.

The schools at Tavoy are more interesting and successful. In a letter from Mrs. Boardman, dated in January, 1832, she says: "On our removal to Maulmein in 1830, our day schools in Tavoy were entirely broken up; and it was not till last April, that I found myself sufficiently at leisure to attempt anything in that way again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established, and our number of day scholars is now about eighty; which, with the boarding-schools, two village-schools, and about fifty persons who learn during the rainy season, in the Karen jungle, make upwards of one hundred and seventy under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made.

"The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About forty can repeat Mrs. Judson's catechism, and some have added to that the account of the 'creation,' the 'prodigal son,' the 'rich man and Lazarus,' and part of the 'sermon on the mount.' The little girls,

about forty in number have many of them made good progress in needle-work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but they bear it patiently. One little boy, eleven years old, in the boarding-school, has committed to memory 800 verses of Scripture, besides a short compendium of astronomy, geography, and chronology.

“One of the female schools, containing eleven scholars, is extremely interesting. Five of the scholars are members of the church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer. They attend worship in Burman every morning and evening, and the female prayer meeting Wednesday forenoon.” The same letter says, “I have no doubt that village-schools could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with twelve scholars. More than ten children in another village are waiting, ready to enter as soon as the school-house is finished. We have now seven schools in operation, besides the two on our premises, and those in the Karen jungle. The Karens throughout the province, believers and unbelievers, are exceedingly anxious to have their children taught to read.”

VILLAGE PREACHING.

This has been pursued with very encouraging success. The evidence which it gives of the spirit of inquiry throughout the country, and the zeal of the people to hear of the religion of Christ, is most gratifying to the minds of the missionaries. The first excursion of this kind was made by Mr. Boardman around Tavoy. Similar ones have since been made by Mr. Mason, and by Mr. Judson around Maulmein and between Rangoon and Prome. They go with two or three converts to aid them in the work, and pro-

vide themselves with large quantities of tracts. At every village where the people will listen, they stop and preach; give tracts to those who will receive them—in some instances at every house—and, if circumstances seem to require it, they prolong their stay, or leave one of the native converts for a while, to instruct them more fully. In some cases, the whole village has come to hear, and many have been brought to the knowledge of the truth. The following, from Mr. Mason's journal, is a specimen of the encouragement met with during these tours. "Before sunrise this morning I received a visit from the chief of a neighboring village, who introduced himself with a present, and said, he came to request books for his village, and to show me the way there.

While putting up tracts, he was careful to observe, 'There are many houses in my village.' He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught.

Besides the tracts thus distributed, many from distant regions receive them at the missionary stations, and carry them to every part of the country. Some interesting cases of conversion have occurred, of persons whose attention was first excited by tracts, found far in the interior. The following case, which came to the knowledge of Mr. Judson, deserves notice. "A man and wife near the head of the Pa-tah river, though not baptized, and *never seen by any foreign missionary*, both died in the faith; the man enjoining it on his surviving friends to have the 'View of the Christian Religion,' laid on his breast and buried with him."

In the first part of the year 1832, Mr. Judson made two excursions among the Karen villages, and his visits were every where sought with interest. On the 11th of March, 1832, while passing up the river, he fell in company with a boat full of men; and when he inquired whether they wished to hear the gospel of Christ, an elderly man, the chief of the party, replied, that he had already heard much of the gospel, and there was nothing he desired so much as an interview

with the teacher. "We accordingly went to the shore," says Mr. Judson, "and spent several hours very delightfully under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that though circumstances prevented our gaining so much testimony of his conduct since believing, as we usually required, we felt that it would be wrong to refuse his request. After the ordinance, he went on his way rejoicing aloud, and declaring his resolution to make known the eternal God, and the dying love of Jesus, on all the banks of the Yoon-zalen, his native stream." "The dying words of an aged man of God," continues Mr. Judson, "when he waived his withered, death-struck arm and exclaimed '*the best of all is, God is with us*'—I feel in my very soul.—Yes, the Great Invisible is in these Karen wilds. That mighty Being, who heaped up these rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts,—he is present by the influence of his Holy Spirit, and accompanies the sound of the gospel with converting, sanctifying power."

PRINTING.

On the arrival at Calcutta of Mr. Hough, who was a printer as well as minister, the Serampore brethren presented our mission with a press and types. This department of labor, however, began to assume a more vigorous and encouraging character, on the accession to the mission of Mr. Bennett, in 1830. He has been incessantly occupied in printing tracts and portions of the Scriptures, till the present time. Messrs. Cutter and Hancock have since been added to this department, and *four* presses are now at work. The translation of the New Testament is completed, and the *whole* of it is now in circulation. Twenty other works have also been prepared by the brethren—all but one of which—the Burman Grammar—are designed for circulation in the country. Since the arrival of Mr. Bennett, it is estimated that he has published at least 250,000 tracts, which can be

issued at the rate of eight octavo pages for a cent. In addition to the tracts, a letter from Mr. Bennett, dated December 19th, 1832, says, I am happy to say that the New Testament is now out of press. It makes a volume of 624 octavo pages, and has been printed in eight months and twenty-eight days from the commencement of the composition to the close of the presswork. Three thousand copies have been printed—so that the number of pages is 1,872,000!!—The whole number of pages printed since my return from Bengal on the 15th of March last, is 2,388,000. The number of Tracts 30,000—and a Spelling Book of thirty-six pages in the Karen language, 3,000 copies. The characters for the latter are like the Burman except six or eight, and we make the Burman fonts answer for both as far as they will. I am now engaged in book-binding, as the Testament is out, and we wish as soon as possible to furnish the native Christians with a copy. There is no room here to be idle.

REMARKS.

Mr. and Mrs. Jones left the Burman mission to establish a new station at Siam, at the close of September, 1832. Mr. and Mrs. Wade returned to America, in consequence of the state of his health, and arrived in May, 1833. They were accompanied by two native converts, a Burman and Karen. After a year's residence in this country, they are hoping, with fresh vigor and a large reinforcement of missionaries, to return to the scene of their toils.

The whole number of American missionaries now in Burmah is eighteen.

There are also in the service of the mission two native preachers, and several native assistants, who serve as school-teachers, tract-distributors, &c.

The amount of success which God has given to the mission, has been steadily increasing.

FUTURE EFFORTS.

The increasing amount of missionary exertion will increase the amount of expense. The addition of laborers to the different fields, has drawn largely on the treasury; and their future support will, of course, require an augmentation of liberality on the part of

the churches. An appeal for that augmentation, we trust, will not be in vain. For we rejoice to believe that the Christian community are ready to bestow of their abundance, to promote the cause of the Redeemer.

While we look with pleasure on the evidence that we have not labored in vain, manifested in the preceding pages, let us remember how much remains to be done. Supposing a generation of men to continue thirty years, since our mission commenced in Burmah, two-thirds of her eight millions (the lowest estimate) have gone to the awards of eternity. And how few of them have heard the name of Jesus! A few—a precious few—have joined the hosts of the redeemed. But where are the remainder?

DUTY OF THE BAPTIST DENOMINATION.

In view of these facts, two things are required of us. 1. *A spirit of self-denial.* This must exhibit itself in a willingness to contribute, to the extent of our means, for the sustentation of the cause. Let us not give the trifles which we shall not feel; but let us offer to the Lord an oblation worthy of our gratitude as Christians, and worthy of our professions as pitying the souls of men.

There are some, too, among our churches, who must offer *themselves* to God. A band of four thousand missionaries would be far more worthy of our churches, than the little company of four thousand who now bear the heat and burden of the day. Let ministers seek out in their churches, and encourage suitable missionaries. Let not parents and friends kill their ardent feelings, and quench their missionary spirit. Send them, if they will go. Resign them to the work to which their heavenly Father has called them, and in which you feel so high an interest. And let the young men break away from the endearments of home and native soil; resist the obstructions in their way, and enter on the apostolic work of saving souls.

2. The church must *cultivate a spirit of prayer.* This, and the spirit of missions, have a reciprocal influence. Pray much for the heathen, and a missionary spirit wakes up, of course. We cannot look for the conversion of the world, till there is more of fer-

vent piety, more of deep, absorbing devotion, more love of communion with heaven among us. We must return to primitive piety, and then we shall have primitive success. Prayer must become the very atmosphere, breathed by the church; and holiness must be stamped upon the lines of every countenance.—“Arise, O Lord, into thy rest, thou, and the ark of thy strength.”

MISSIONARIES.

The following table contains the names of all the missionaries sent to the Burman Empire by the Baptist Board of Foreign Missions, with the date of their arrival there, &c.

<i>Missionaries.</i>	<i>Arrival.</i>	<i>Remarks.</i>
Adoniram Judson	July, 1813	At Maulmein.
Mrs. Ann H. Judson	“ “	Died at Amherst, Oct. 24, 1826.
George H. Hough	Oct. 1816	Left the mission in 1827 or 8.
Mrs. Hough	“ “	“ “ “
Edw. W. Wheelock	Sept. 1818	Died, August, 1819.
Mrs. Wheelock	“ “	Died on her passage to America, 1831.
James Colman	“ “	Died at Cox's Bazar, July 4, 1822.
Mrs. Colman	“ “	Married Mr. Sutton, Eng. Miss.
Jonathan D. Price	Dec. 1821	Died at Ava, Feb. 1828.
Mrs. Price	“ “	Died at Rangoon, May, 1822
Jonathan Wade	Dec. 1823	At Maulmein.
Mrs. D. B. L. Wade	“ “	“ “
Geo. D. Boardman	April, 1827	Died near Tavoy, Feb. 1831.
Mrs. S.H. Boardman	“ “	At Tavoy.
Cephas Bennett	Jan. 1830	At Maulmein, preacher and printer.
Mrs. S. Bennett	“ “	“ “
Eugenio Kincaid	Nov. 1830	At Rangoon.
Mrs. Kincaid	“ “	Died at Maulmein, Dec. 19, 1831.
Francis Mason	“ “	At Tavoy.
Mrs. H. M. Mason	“ “	“ “
John Taylor Jones	Feb. 1831	At Bankok, Siam.
Mrs. Eliza G. Jones	“ “	“ “ “
Oliver T. Cutter	Dec. 1831	At Maulmein, printer.
Mrs. N. B. Cutter	“ “	“ “
Thomas Simons	an. 1833	“ “
Royal B. Hancock	“ “	“ “ printer and stereotyper.
Mrs. A. S. Hancock	“ “	“ “
Miss S. Cummings	“ “	“ “ teacher.
Nathan Brown	June, 1833	
Mrs. E. W. Brown	“ “	
Abner Webb	“ “	
Miss C. S. W. Webb	“ “	
Miss C. J. Harrington	“ “	

The following table exhibits the number baptized in Burmah from the beginning.—Of these, eleven have been excluded, and eleven have died in the faith.

<i>Year.</i>	<i>Place.</i>	<i>Natives.</i>	<i>Foreign.</i>	<i>Total.</i>
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824		War.		—
1825		"		—
1826	Enmah,	3		3
1827	Amherst,	1		1
1828	Maulmein and Tavoy,	29	4	33
1829	Rangoon, Maulmein, Tavoy, and Mergui, about	39	12	51
1830		42	8	50
1831		148	89	237
1832		170	11	181
		450	124	574

RECAPITULATION AND COMPARATIVE VIEW.

The American Baptist Mission in Burmah commenced in the year 1813. In the twenty years which have elapsed, there have been sent thirty-three missionaries, male and female, to that country, under the patronage of the Board. Of these, fifteen have been removed by death, or otherwise, from the field of their labors; and eighteen are now on the ground. Nine—more than a quarter of the whole number—sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when three natives were admitted to the church. Since that time, about four hundred and fifty have chosen the service of God, and joined the churches at Rangoon, Tavoy, Maulmein, and Mergui. Four presses and three printers have been sent out. About 250,000 tracts have been printed, and circulated throughout the whole empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of Christian schools. Villages have been visited, and many in them have believed in Jesus. The Karens and the Toung-thoos have heard the word of life, and multitudes of the former have become the disciples of Christ.

tion? It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zen-mai are various tribes of Karens, Toung-thoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the north west, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the Christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country are one or two hundred converts, and one country-born missionary, from the Serampore connexion, who is laboring without any prospect of reinforcement from Bengal, and desirous that one of us should join him. Kyouk-pyoo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyouk-pyoo and the poor inquirers that one of our number lately left there, ready to embrace the Christian religion, if he would only promise to remain or send a successor. From Kyouk-pyoo, the way is open into the four provinces of Arracan, namely, Rek-keing, Cheduba, Ram-ree and Sandoway—and what a grand field for our tracts and the New Testament now in the press? Of all the places that now cry around us, we think that Kyouk-pyoo cries the loudest—No—we listen again, and the shrill cry of golden Ava rises above them all. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no Christian church, no missionary of the cross!

O God of mercy, have mercy on Ava, and Chageing and Amarapoora. Have mercy on Pah-gan and Prome, (poor Prome!) on Toung-oo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the four provinces of Arracan. Have mercy on the inhabitants of the banks of the Yoon-Za-len, the Sal-wen, the Thoung-Yen and the Gyeing. Have mercy on all the Karens, the Toung-thoos, the Lah-wahs and other tribes

40 pages.]

whose names, though unknown in Christian lands, are known to thee. Have mercy on Zen-mai, on Lah-bong, Myeing-yoon-gyee and Yah-heing. Have mercy on Bangkok and the kingdom of Siam, and all the other principalities that lie on the north and east. Have mercy on poor little Mergui, and Pah-lan, and Yay, and Lah-meing, and Nah-zaroo, and Amherst, and the island of Bee-loo, with its villages of Talcings and Karens. Have mercy on our mission stations at Tavoy, Maulmein and Rangoon, and our sub-stations at Mergui, Chummerah and Newville. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathen. Oh, keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labors. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz; continue and perpetuate the heavenly revivals of religion which they have begun to enjoy; and may the time soon come when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the theological seminaries, and hasten the time when one half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and *driven* into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented, in all the monthly concerts throughout the habitable globe, and hasten the millennial glory, for which we are all longing, and praying, and laboring. Adorn thy beloved one in her bridal vestments, that she may shine forth in immaculate beauty and celestial splendor. Come, O our Bridegroom! Come, Lord Jesus, come quickly. Amen and amen.

C. BENNETT,
OLIVER T. CUTTER,
JNO. TAYLOR JONES,

A. JUDSON,
J. WADE.